

## Lamanite show highlights past

The Deseret Quartet will perform its spring concert on the Brigham Young University campus Thursday at 7:30 p.m. in the Madsen Recital Hall. It is free.

Playing will be violinists Percy Kalt and Barbara Williams; violist Clyn Barrus; and cellist Julie Zumsteg.

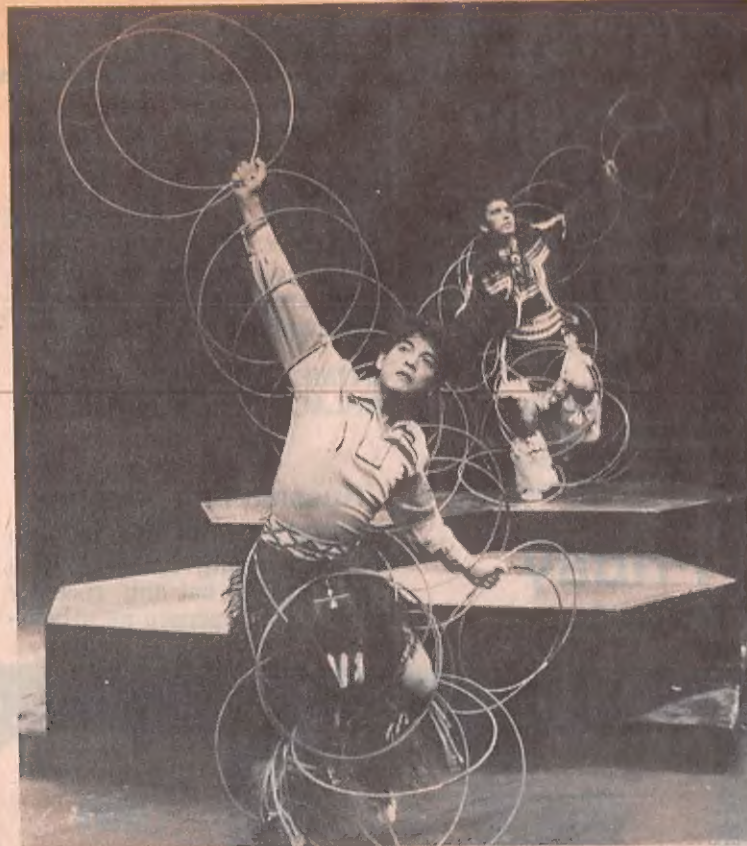
The ensemble will perform Beethoven's Quartet in E minor, op. 59, no. 2, the second of three "Rasumovsky" quartets, so named because they were dedicated to a Russian count of that name, and a Russian theme appears in the bustling third movement Scherzo of the work," says Zumsteg.

For the second half of the program the quartet will be joined by Douglas Humpherys of the BYU piano faculty. A graduate of the Juilliard School, Humpherys has been a grand prize winner in the Gina Bachauer International Piano Competition and the Utah Music Teachers Association competition. His con-

certizing includes performances with the Utah Symphony and Idaho Falls Symphony.

Together the artists will perform the Franck Piano Quintet.

As a tribute to the date, the quartet will end with "a light Irish ditty or two."



**The Lamanite Generation presents an all new concert Wednesday and Thursday at 7:30 p.m. in the de Jong Concert Hall.**

team at BYU that includes Janielle Christensen, Mark Huffman and Ron Simpson. He gained many the ideas for the concert from his experiences producing Showcase Hawaii at the Polynesian Cultural Center in Hawaii.

Ethnic specialists working on the concert include Edwin Na-

pie from New Zealand; Irma Hofer from Mexico; Julius Chavez from Many Times, Ariz.; and the group's associate director, Ken Sekaquawewa.



## \$2,000 Donated To Powwow

4-6-88

The Coca-Cola Company has added \$2,000 to the Heber Valley Powwow prize money, bringing the total purse to \$9,000 so far, with at least another \$1,000 expected, according to Powwow Chairman Ken Davis. The Powwow needs to raise at least \$15,000 in order to cover the \$10,000 purse and expenses.

In addition, Coca-Cola will provide four concession trailers from which the powwow committee will sell fast foods and snacks, and supply its products at low enough cost that the committee hopes to be able to add at least another \$1,000 to the purse from the profits. Coca-Cola will also provide soda pop free to the competitors and actively advertise the powwow, he said.

Four-by-eight-foot posters advertising the powwow will be mounted on the back of all Coca-Cola supply trucks in the state and on some in Arizona.

The powwow committee is also printing 250 posters to put up at Indian reservations, to invite participation, and along the Wasatch Front.

Davis reported that not many local people have contributed to the costs of the powwow so far, although those who are helping are being very generous. The Heber City Council allotted \$4,000 toward the prize money and Wasatch County is allowing use of the fairgrounds without charge.

He said that, according to Jim Bilagody, a member of the committee, a recent powwow in Denver drew 1,200 dancers with a \$8,000 purse. Therefore, he is optimistic that Heber's \$10,000 purse will draw at least that many participants.

Representatives of KUTV have said they will feature the powwow, possibly on PM Magazine.

April 20, 1988

## The First Heber Valley Powwow

by Sonni Schwinn

The powwow being held in Heber City, June 3-5, is not the first powwow to come to town.

The Black Hawks had a powwow here sometime between 1926 and 1930, according to the memories of two Heber residents, Darrell Prescott and Bill Clift. Neither could remember very many details about the event, but their recollections are worth repeating.

Mr. Prescott said he was about 11 years old the year of the Black Hawk Days celebration. He said it was part of the county fair and that Black Hawks "came from all over."

Mr. Clift said, "They had quite a celebration, with a parade."

He said they camped and danced on the lawn by the old courthouse and jail and that "there were a lot of people."

"I remember that Indians used to come in from out in the Uintah Basin [to get supplies] and camp in

the backyard of our neighbors. That was Tom Jones, Dick Jones' dad. They ran sheep out in the basin," he said.

The Jones home was in the center of Heber City, near Center Street and Second East.

It's been 70 years since the people of the Heber Valley welcomed the Black Hawks for its first powwow. As a community, we welcome the Indians of all nations to the second Heber Valley Powwow and hope they will return every year, as it becomes an annual event.

Volunteers are needed to help in all the powwow activities. There will be a parade and all organizations, businesses, or individuals are invited to participate.

For more information or to volunteer, call Ken Davis, chairman of the powwow committee, 654-2590.



# Heber ready for June Indian powwow

By SONNI SCHWINN  
Heber City Correspondent

HEBER CITY — As many as 1,200 Indian dancers and drum groups from across the country are expected to compete for the \$8,500 purse offered at the first Heber Valley Powwow June 3-5.

Kent Davis and Howard Christensen, the Heber coordinators on the powwow committee, said a recent powwow in Denver drew that many with an \$8,000 purse. They said the grand entry, when all the competi-

tors dance into the arena and circle until everyone is participating, lasted for two-and-one-half hours.

Indian dancers and drum groups travel on circuits, similar to rodeo circuits, competing for prizes. Each competitor is accompanied by an entourage of as many as 100 supporters.

However, powwows are primarily spiritual gatherings, where alcohol and drugs are forbidden.

In Heber, the Indians will set up camps at the Wasatch County fair-

grounds. Indian and non-Indian food will be available and Indian arts and crafts will be displayed and sold.

Traditionally, everyone brings their own chairs to a powwow, both the Indians and the spectators. The front rows are reserved for competitors and their families. During the competition, the drum groups will line the arena and, according to custom, spectators will gather behind their favorite groups.

An emcee will explain the signifi-

cance of the dances and music. An arena director will manage the events and also be in charge of security in the arena area.

Besides the competition, there will be exhibition dances and opportunities for non-Indians to participate.

Heber's first grand entry will begin at 7 p.m., Friday. There will be a parade Saturday 10 a.m. with local and Indian participants, under the direction of the Heber Rotary Club. Grand entries are also scheduled to begin at 1 p.m. and 7 p.m.

Saturday, and at 10 a.m. Sunday. The competition is expected to continue until about midnight both nights and until all the competitors have finished on Sunday.

Heber City, Coca-Cola Corporation, Wasatch County, the Utah State Division of Indian Affairs, the Salt Lake Indian Recovery Center, and Native American Citizens are sponsoring the powwow. Admission is free, but visitors will have an opportunity to toss donations into a blanket carried by dancers, a traditional Indian fund-raiser.

HEBER VALLEY POWWOW, JUNE 1, 1988 3

## Powwow Contributors

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powwow is the "Blanket Dance."

ing of Today, most are made of white or dark turkey feathers decorated with small colorful feathers called hackles. In addition to the bustles of the fancy dancer, another noticeable part is the elaborate beadwork. The bells (sheep or sleigh) help maintain the rhythm of the dance.

MEN'S STRAIGHT OR TRADITIONAL DANCE: The straight or traditional dancer stays more in traditional dance style, yet expresses his own individuality by combining

Heber City  
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Wayne Clegg  
Tom Lindsay  
Mac's Motel  
Taco Time  
High Country Motel  
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Finn's Reata  
Valley Bank  
Wagon Wheel  
Heber Creeper  
Timberline  
Howard and  
Laurel Lea Christiansen  
Park Ski Area

This is the list of contributors at the time of printing the Powwow Tabloid. Contributions are continuing to arrival daily and the Committee regrets not being able to print all names.

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# Powwow offers chance to learn more Indian culture, traditions

By SONNI SCHWINN

Heber City Correspondent

HEBER CITY — The second annual Heber Powwow, this weekend, will be more than an exciting and entertaining event. For Indians powwows are spiritual gatherings, and for non-Indian spectators they provide an educational personal experience with a different culture and traditions.

Indian dancers and drum groups travel on circuits, similar to rodeo circuits, competing for prizes. Indians from across the country are expected to compete for Heber's \$8,000 purse, which is large enough to draw some of the top dancers and musicians.

The Indians will set up camps at the Wasatch County fairgrounds. Indian and non-Indian food will be available and Indian arts and crafts will be displayed and sold. Besides the competition, there will be exhibition dances and opportunities for non-Indians to participate.

Travis Parashants, director of the State Division of Indian Affairs and last year's head man dancer, said, "The public should be aware that the Indian people still exist, and that

we're very proud of our culture and heritage, and we're willing to share this with others. I think it's important that both cultures live together in harmony and try to understand one another, not only in the traditions of our cultures, but in governmental things.

"Sometimes we get too caught up in governmental policies and laws, on both sides — rights of both Indians and others. We forget about our spiritual values and how we're supposed to act and how we're supposed to treat people and have Christlike attributes."

Powwows are primarily spiritual gatherings, where alcohol and drugs are forbidden.

Parashants explained that powwow dances used to be held as social celebrations or to honor someone. He said the war dances were victory dances that had more meaning and didn't look as evil as portrayed in movies, he said.

Stacey Harris, last year's arena director, said Indians also used to gather to discuss problems or make plans, another precursor of the modern powwow, although they weren't called powwows. Today's

powwows also keep the culture alive, he said.

He said the war dances were "war coup" or honor stories, used as entertainment. "If you watch the dancer's movements, you can see him out scouting, sighting the enemy, and sneaking up on the enemy and going up and counting the coup on the enemy. If he had to fight, you can see him fighting."

Everything at a powwow is symbolic. Indians design their own costumes and usually make them themselves. Each color and ornament has personal or spiritual meaning because they believe in having a very personal relationship with the Creator rather than having someone else talk to Him for them, said Harris.

Traditional dancing is conservative in tempo, movement and costume.

Heber Powwow grand entries will begin at 7 Friday night, at 1 p.m. and 7 p.m. Saturday, and at 10 a.m. Sunday. Saturday there will also be a parade at 10 a.m., the Heber Powwow Princess contest at 3 p.m., and gourd dancing from 5 to 7 p.m. All events will be free to the public.

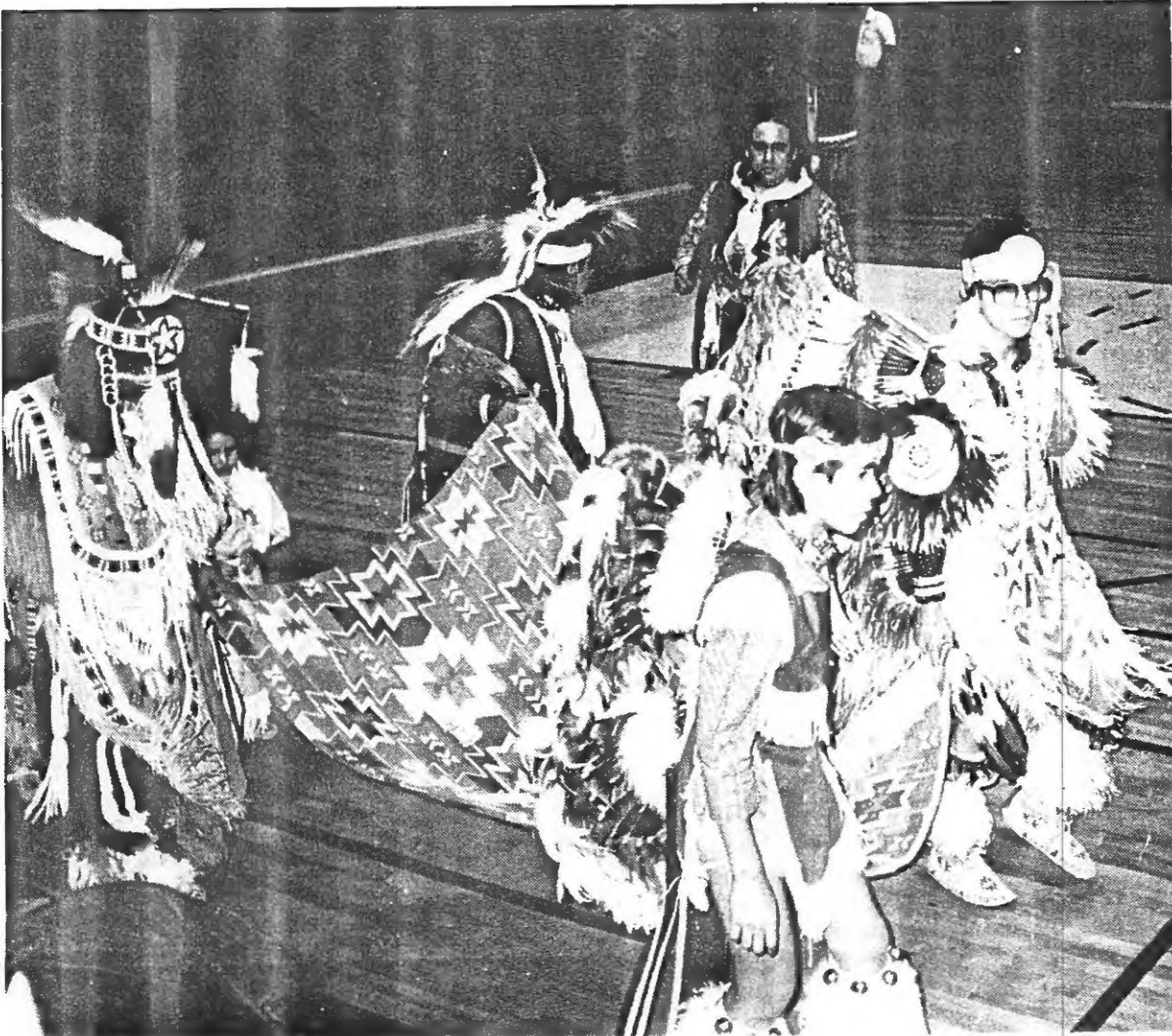


# Songs and Dances

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Viking Motor Inn  
Heber Light and Power  
Eleanor Nelsen  
Mode O'Day

This is the list of contributors to the Powwow Tabloid. Contributions and the Committee regrets no



One of the dances which will be performed at the Powwow is the "Blanket Dance."

**WAR DANCES:** There are many types of war dances. In early times, the ceremonial dance was restricted to warriors, and only the best dancers were chosen to participate.

Today, the war dance is a victory dance among the Plains Indians. It is purely social and is enjoyed by all who care to participate. It is a dignified dance, rather than a violent dance as TV would portray it.

**FLAG SONG:** In recent years, most every tribe has composed a flag song, dedicated to the men who served in the armed forces in various wars.

These flag songs are the Indian equivalent of the national anthem; all stand as the song is sung. There is no dancing to this song, but all stand in respect. The flag song is sung at the beginning of all powwows. The Indians have their own national flag "the Staff."

**ROUND DANCE:** This is sometimes the first dance of the evening. This is like a warm-up dance to limber muscles. Dancers move in rows of circles clockwise around the drum in a side-step. The entire line moves as one body, each in harmony to the rhythm of the

drum, signifying the beginning of life to the end.

**GOURD DANCE:** This dance was originated in the 1800's among the Kiowa, Comanche, Cheyenne and Arapahoe tribes. It has been extended to include select members who are either veterans themselves or representatives of veterans.

The gourd dance was received in 1956 by the Kiowa at a dance in Carnegie. Red and blue blankets worn by the dancers represent the blood shed by warriors.

**FANCY DANCE:** A modern dance outfit with its roots in the old grass dance. This is a modern expression of Indian people combining the colorful costuming and fast pace of today with the traditions of yesterday.

Hair roach — item worn on the head of most dancers, usually made of deer tail hair and porcupine guard hair.

Bustles — arrangements of feathers worn on the neck and back of the fancy dancers. The basic part of the bustles is the feather. These were at one time, eagles feathers.

Today, most are made of white or dark turkey feathers decorated with small colorful feathers called hackles. In addition to the bustles of the fancy dancer, another noticeable part is the elaborate beadwork. The bells (sheep or sleigh) help maintain the rhythm of the dance.

**MEN'S STRAIGHT OR TRADITIONAL DANCE:** The straight or traditional dancer stays more in traditional dance style, yet expresses his own individuality by combining both contemporary and traditional styles in costuming.

Although dance style varies depending on the individual, tribal, or regional ties, there are certain items of apparel which are common among most straight dancers. Cloth leggings, breech cloth, trailer and dragger are decorated with very intricate ribbonwork and beadwork. Bandolier: beads worn across the chest made of glass, bone, brass, and many other beads or beadlike objects. Dragger: long narrow strip of otter hide hanging from dancers neck down his back to the ground. The straight or traditional dancer executes a very graceful, dignified dance resembling the dance style of earlier years.

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by Sonni Schwinn

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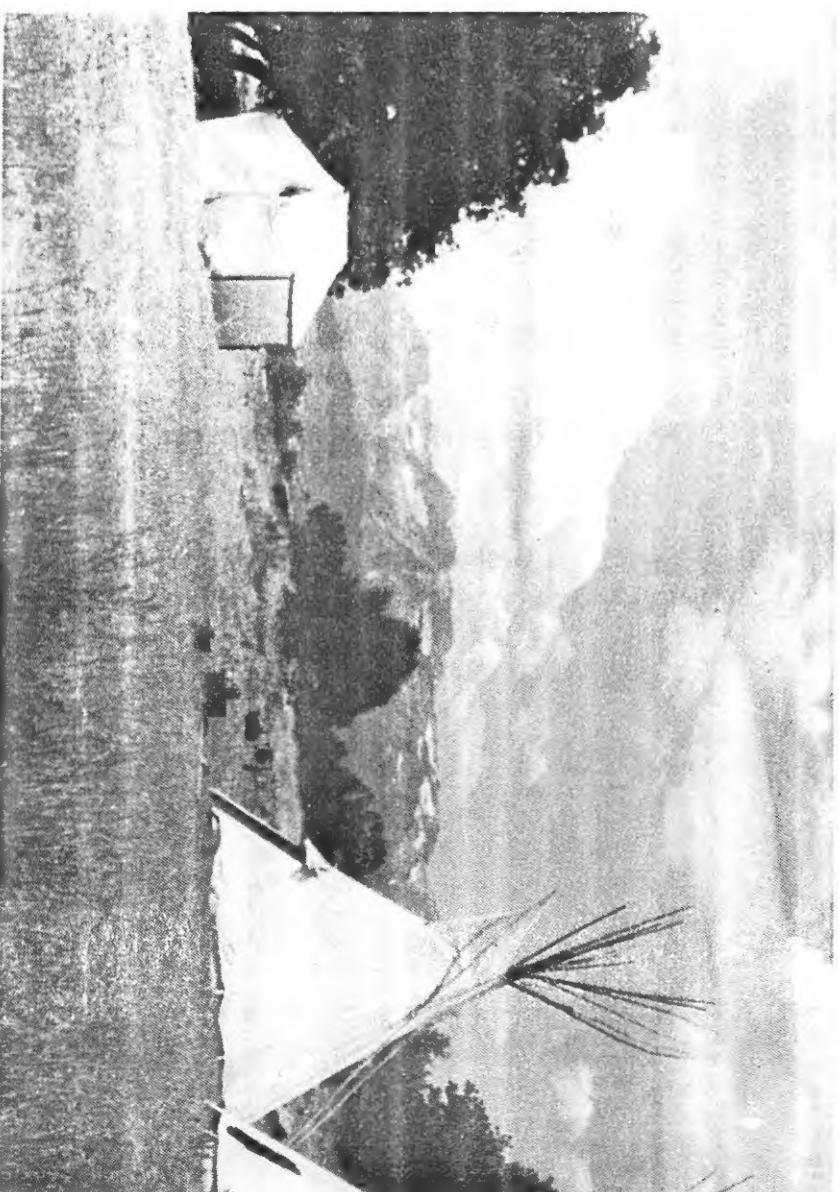
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come the Indians of all nations to the second Heber Valley Powwow and hope they will return every year, as it becomes an annual event. Volunteers are needed to help in all the powwow activities. There will be a parade and all organiza-

tions, businesses, or individuals are invited to participate. For more information or to volunteer, call Ken Davis, chairman of the powwow committee, 654-2590.

## The Legend of Timpanogos



There is an Indian legend about the journey to the Kingdom of Mount Timpanogos, which forms the backbone of the mountain. It is said that a brave warrior, named Horeh, threw his wounded body from the ledge, to bleed and die at the bottom of the mountain. The legend of the mountain is a story of courage and sacrifice.

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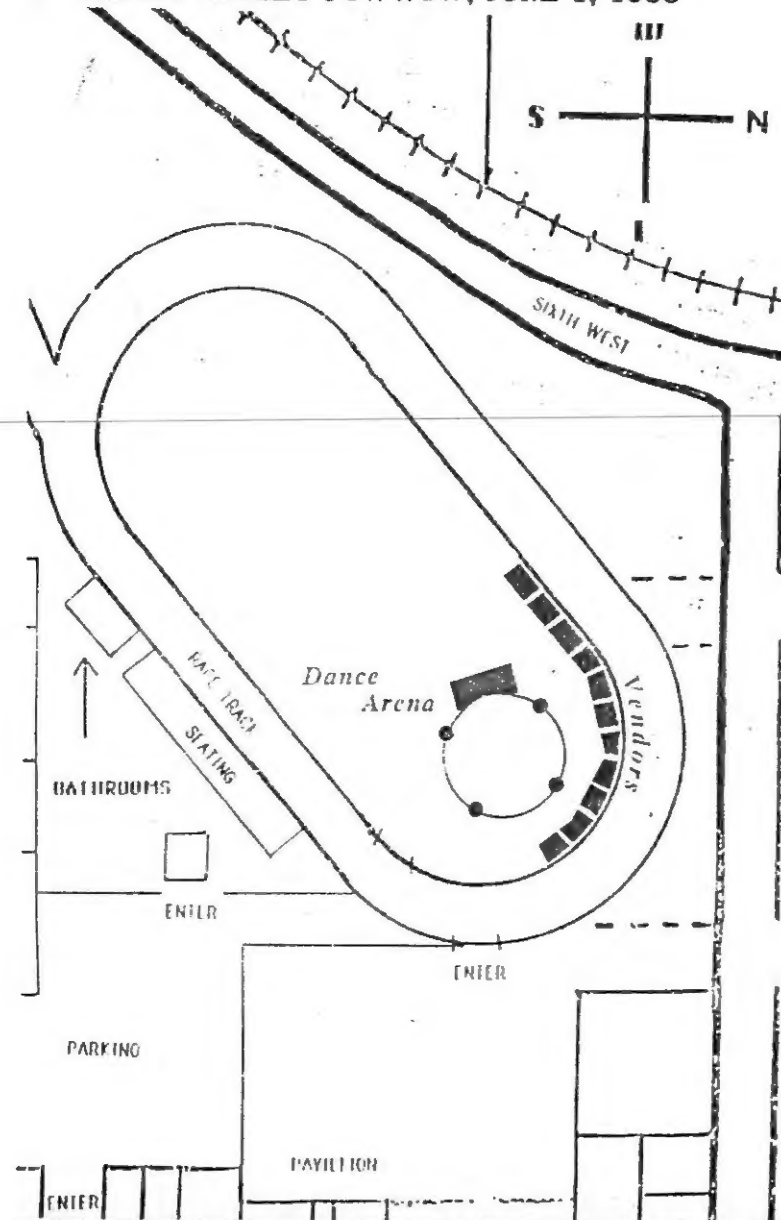
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## Powwow Location

The Powwow will take place at the Wasatch County Fairgrounds in the lawn area east of the rodeo arena.

Many hours of labor have gone into preparing the site, not only by the Powwow Committee, but by the County and Heber Light and Power crews as well. It takes many meetings between all the interested parties to put together an activity such as this.

There will be parking available in locations around the fairgrounds. Refreshments will be for sale and seating will be provided.

Booths will be set up around the outside of the dance arena with vendors offering their crafts for admiring as well as sale.

Plan to make the Powwow a family event. There will be no admission charge.



Pictured above is a Native American in his "Grass Dance" outfit. A more detailed description of the dances which will be performed at the Powwow can be found on page 3.

